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The Black Spot

In the Sun

by Bell



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Book 134

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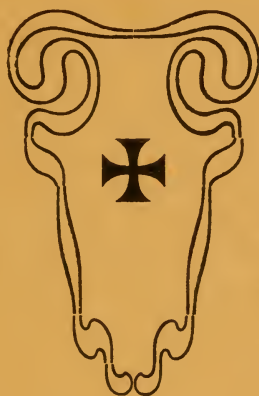
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The Black Spot

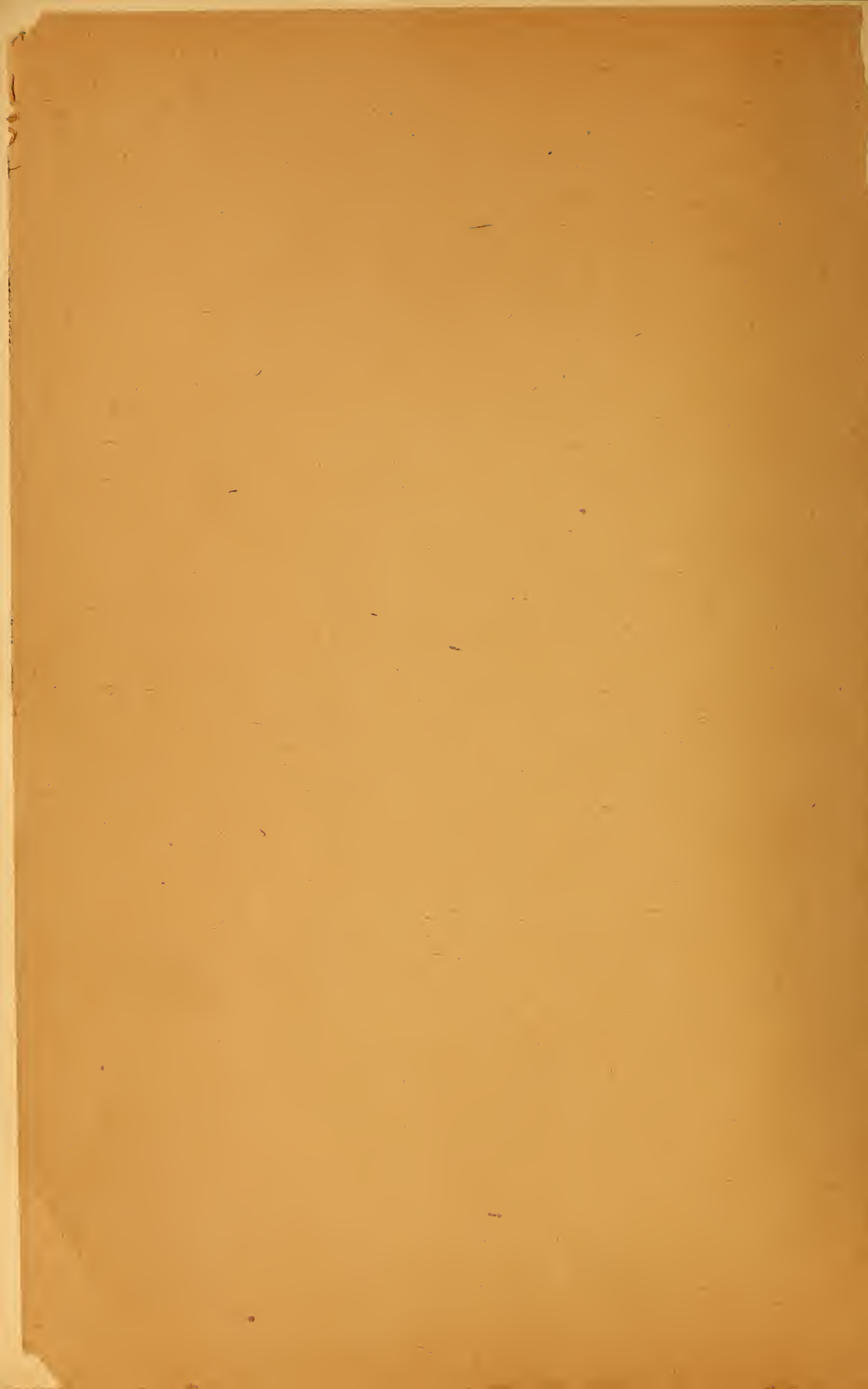
In the Sun

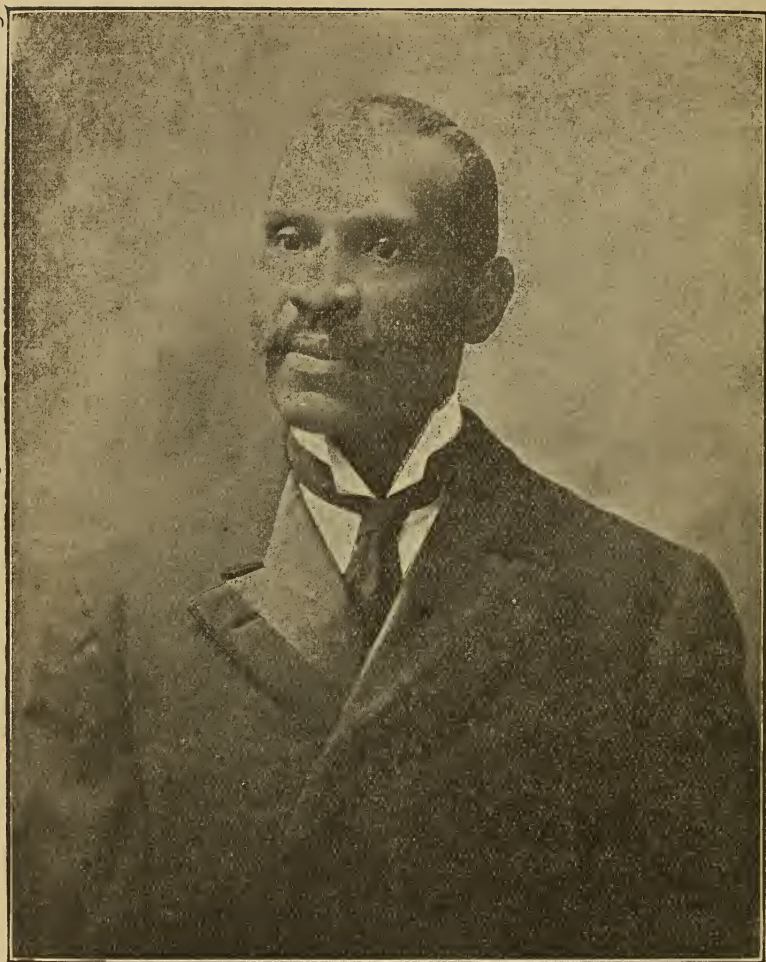


By

Augustus Timothy Bell

Specialist in Research of Ethiopic Antiquaries
For Practical Literature For Race
Development





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...The Black Spot... In the Sun

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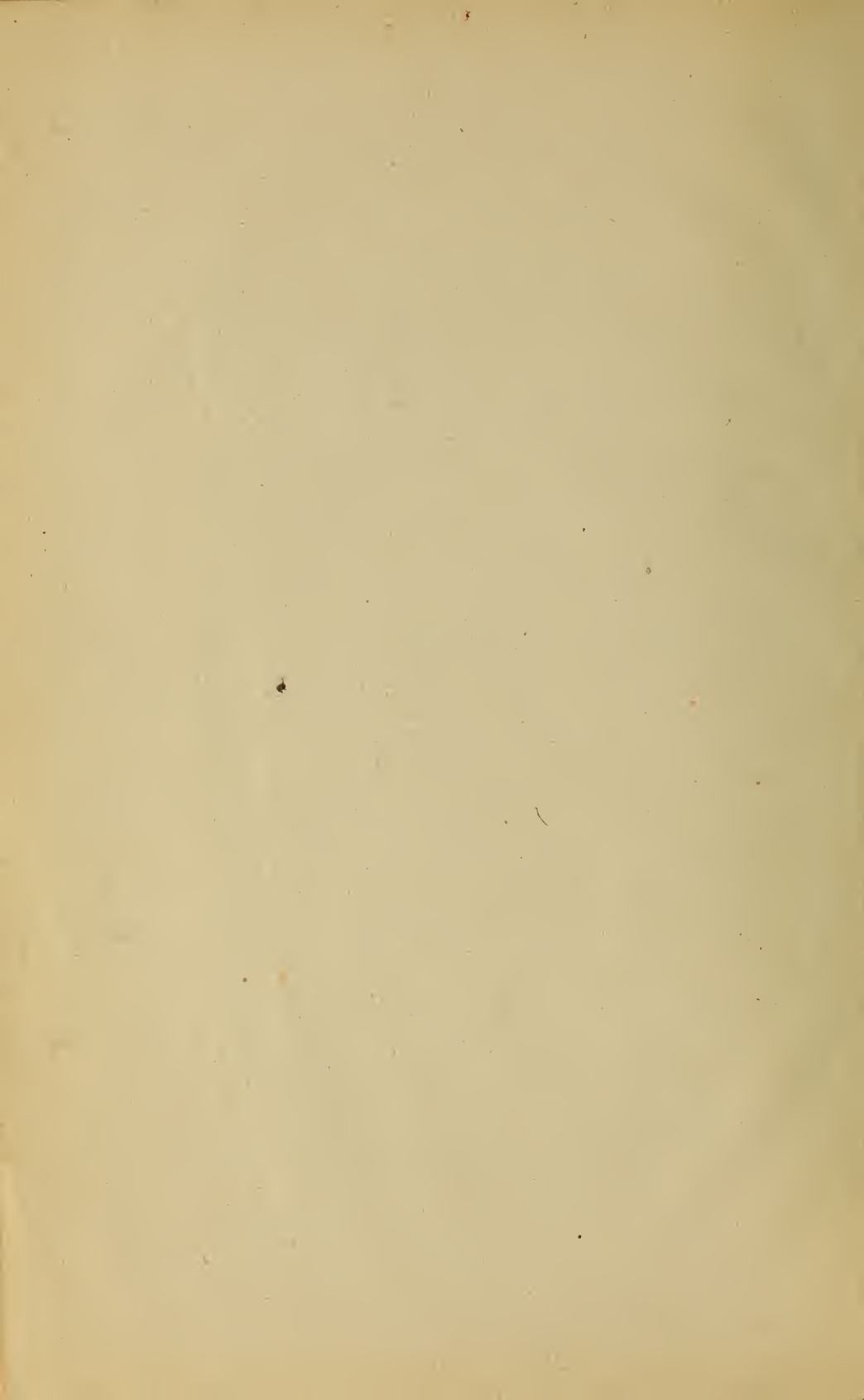
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PREFACE

• In preparing this little hand book for the press, I consider it my duty to say what is meant by the preparation of it for Bible teachers to read, and for all others who are interested in the present condition of the African race; and for, in the best way to show the real cause of this condition, and to show what the race is now facing, without a ray of hope of redemption, as are many other people more fortunate. This little book is not for riches, nor hatred, nor prejudice, neither for pretention to any degree of learning, but for every person of fair and honest mind, to take a copy and read it through. It is prepared for the whole human race, in every language, that owes everything to one drop of the blood of Christ; and to make all men know what is to come upon the world of ungodly men. (Dan. 12:3.)

You who read will find enough to prove that the people of both races are ignorant of Bible truth and are either mistaught or not taught at all in the mysteries of the Ancient of Days and the third coming of Christ in the clouds of the heaven. Thousands of dollars have already been given for what little we know about these mysteries. I cannot believe that a few pennies paid for a book like this will hurt the welfare of any man or woman of whatever nationality.

It is not a matter of race, but a matter of knowing the saving truth and to know how an ignorant and a learned people stand under the heavens of God, with the fulfillment signs, and wars and rumors of wars, and the blackness of the sun looking down on the rulers of the world.



"THE BLACK SPOT IN THE SUN"

(Rev. 6:12)

**Discussed in the Approved Light of the Ancient of
Days from Bible History and Modern Science,
Shows 42,000 Years (Rev. 19:12-17)**

As we are about to review the old ex-slave sermons of the Rev. John Jasper, the readers of this little book will well remember the often repeated words of that grand old man on the mystery of the sun. In his day and time little, if anything, was ever said about the Black Spot, yet it might have been, which is quite likely, since the heavenly bodies were as much concerned in the civil rights of the American blacks as ever they were in the blacks of the Gibeonites in the time of Joshua. (Amos. 5:7-12, 20.)

It was not only in his day that appeals were made to the sun, but far back, and long before his day, and before the foundation of the earth, which we will show, that appeals of the same kind were made to the sun in the book of the prophecy of Enoch. It should not be anything strange now for us, who are believers in the Son, to see a black spot, when we have to acknowledge His right to set His tabernacle in the sun. It is a spot, indeed, which shows by its moving near to and far from the equator at times, that it is a movement of intelligence, knowing when and how to move. It is no new thing; it seems to be as it appears, a great cloud of opaque substance,

fusible and flaming like gold, which by its own light shows the darkness of its color, its cause and original heat of its own glory.

Saint Augustine, a native born Canaanite, of his parents, Patricius and Monica, at Tagasta, a city of Nubia, Ethiopia, in his undeniable statement, says that darkness was the first cause from the beginning of all things, and Christ the first of all. In the great purpose of the Father we see a revolving wheel of eternity; eyes have not seen, eyes cannot see the body of that divine which the Son called "a sign" in the sun, and which He revealed to John as being an angel standing in the sun. No shape whatever of His person, and no denial of His being the express image, and no likeness can be seen by the natural eye, as to who and what that angel or sign is. Though it be in the sun, and though He may shine with burning heat of that spherical body, geometry has not yet revealed the thickness and blackness of the heavens that was before the sun or the sign was declared. Since from all ages we have had blackness, it is to us now a spot of wonder. It is said by the scientists to be a "cloud," therefore when the sun will become black as sackcloth it will be then when the cloud will have covered the sun. But as we see it now, from the surrounding atmosphere which sheds no light on the nature of what the sun and the black spot are materially composed, we will rest upon the fact that the statement of the Son Himself, and believe that it is the immaterial Spirit heat of the divine, and the brightness of the burning excellency and purity of the gold or metallic glory of the Angel in the sun.

Some one may have a desire to ask as to whether I mean to say that the sun, in its present golden colored brightness, is material gold; answering the question, I do not mean any such thing, but I do mean to say that our material or natural gold mine is one thing, and the immaterial or spiritual divine mind from which the material took its name, is another.

Abounding first in its own infinite realm of darkness, which you know is indestructible and cannot burn like gas, until it can be no more, but an incombustible sphere of divine intelligence, creating His own heat and light in the midst of that great body of darkness, until the purity of the golden sun was made ready to appear in the heavens.

Thus the incombustibility of the sphere of darkness is equal to the incombustibility of the light which it emits. The sun being the light in this goldish color, made it the heir of the incombustibility of the spherical body, because He came forth from it and was created by it to be the light of the heavens and of the lower world. Not goldish as of material metal, melted or compounded, but goldish as to color which was as pure, indestructible and incomprehensible as the great cause of it, that made it to shine like refiner's gold. (Rev. 4:4-5.)

The sun or Son of light virtually implies a Father of light, hence this would necessarily make Him the cause of what existed before the light. If in Him was the sun or Son and this was the light, this was the second in the Father's mind, hid in His eternal purpose before He declared Him. This is the light in darkness which to us now is the sun, the same figure describes the Son of God. As a Son, He is a wheel of wisdom, as He said at the Ancient end of the man of time, "Look not upon me, because I am black, because the sun hath looked upon me," which evidently signifies that the sun or the Spot in it had eyes to see all else around Him, below and above Him, in that spheric body. He made use of the word "black" first, which we take to mean the producer or cause of the light—the sun or the eye of that body which we take to mean the second person, the eye, or second cause, or the glory of the first cause behind the veil of this opaque darkness, ready to be revealed. Here is another Son and close relative of wisdom, who makes mention of four degrees, namely, the word,

darkness, the light, and the word made flesh, full of grace and truth. Darkness is a mere moderate degree of blackness; in this latter sense, the first Son of wisdom used it when he said "black," because as he said "the sun hath looked upon me." The look was meant for him to look like and be just what the sun was, and the jetness of black color, in his meaning, was due to the sun because He possessed him, being wholly enveloped in the mystery of blackness until it was cut and penetrated by Him. So he looked upon him as His beloved Solomon.

The exquisite naturalness of black is so pregnant of meaning in the realm of the occult purposes and plans of God, who created all things by the Son, that it was necessary to put His sign in the sun. He said Himself in speaking of the same, "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations." These signs have already appeared, one of which is the "Black Spot in the Sun," which was seen and declared to the nation from the United States Naval Observatory at Washington, D. C. (Habakuk 3:3-11.)

My own observation of it was May 20, 1915. It must not be looked upon as a mere common statement because I am black, nor as a spot that can be washed out by soap and water of any scrub woman, but look upon it as a black spot that is a sign of distress of nations, watching the time of the gentiles that cannot be removed nor destroyed until the time is fulfilled.

The spot is in the sun over the nations that disdained the black nation and disclaimed the rights of its ancient sovereignty. It is not only just a spot alone, but, as John saw it, is "an angel standing in the sun," therefore, its blackness is more than an ordinary spot as seen from the observatory, and the sight of it in the time of war has a greater meaning than a pimple in the face of a woman. Its present size is given by the scientists to be 30,000 miles in

diameter, while the flaming light glowing from it is sent a distance of 70,000 miles, which is said to be a distance of 12,000 miles larger than the earth. When we think of how it appeared in the time of the war of nations we will no doubt be forced to believe that either the sun itself or the spot in it is rationally concerned in the doings of the nations. (Nahum 3:8-10.)

It is said, however, to be a spot of 30,000 miles in diameter. It was seen by the Prophet Ezekiel as a "wheel in a wheel of fire," by Daniel as a "fiery wheel," by Christ as a "sign in the sun," and by John as "an angel in the sun." By putting this last statement with what Christ said about the signs in the sun, they seem to mean the inhabitants of the sun. If inhabited, this would be a good reason for the Gibeonites to appeal to heaven for the sun to interpose between them and the Israelites. Directing the host's high look to the sun for His favor and interposition on these Canaanitish people, saying with an exalted cry to the Most High, "Sun, stand thou still on Gibeon, and thou Moon in the valley of Ajalon." In granting their request, it stood still because the black spot in the sun was then, and as it is seen now, a moving body of hosts of beings to whose concern this appeal was directed. (Enoch 48:3-4.) They were heavenly weapons, or the host of heaven which are sometime called the innumerable company of angels and spirits of just men. The same is the host of more than twelve legions or the 144,000 of whom the king and commanding chief said, "These I will bring with me when I come." In what is rightly His third coming, hear His words for preparedness, which are the following: "But when ye shall hear of wars and commotions, be not terrified; for these things must first come to pass; but the end is by and by. Nation shall rise against nation, and kingdom against kingdom. And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;

men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken." This is not all. He continues by saying, "Great earthquakes shall be in divers places and famines, pestilence and fearful sights and great signs shall there be from heaven." What is coming is a moving body and this is a sign in heaven which will be fearful, as He said, "Then shall they see the Son of man coming in a cloud of heaven, with power and great glory." Thus the movement of the heavenly body will be around about the sun at the time of His coming, when it will be black as when John saw it, or as when God said, "Then shall the heaven be black and the earth mourn because I have purposed it." This purpose in the first place is called "eternal," which He purposed in the Ancient of days, which was hid in Him who created all things by Him before the foundation of the world.

"Then shall the heavens be black," said God the Father, "Then shall they see the Son of man or the Ancient of Days coming in the cloud of heaven," said the Son of God. Thus the complexion was the same as His purpose and when He made this known He said, "I clothed the heavens with blackness and made sackcloth their covering. I have purposed it and will not repent, neither will I turn back from it. Therefore it must be so, and it must stand so, because I have spoken it; it is my word, and I changeth not." If such be a matter for all haters of black to consider well, the point at which God speaks of this color He speaks of His own and of something very near to Him. In such words as "heaven is my throne, I clothed the heavens with blackness," and that other word in the revelation of Jesus Christ, that speaks of a woman clothed with the sun, and the other that says the sun became black as sackcloth, all of which are near to the throne of God.

What has ever puzzled the scientists is the nature

of the matter in which it is an eruption, because they can not see the body of the angel standing in it. By the word "eruption" I mean a breaking forth through the skin, or outer surface of anything as the breaking out of something on the face of a person by which the face is spoiled. And when others see it, they ask for the cause and nature of this breaking out; this is what puzzled the astronomers of modern times when they saw the black spot which they called a "breaking out or an eruption on the face of the sun." (Joel 2:6-10.)

Biblical history, under scientific analysis, discloses a woman clothed with the sun and a crown of twelve stars on her head. Being thus clothed, she is also described as being a woman and mother of one who was called "a man child," and "Son of man," by the same revelation. She was a woman who had an irrevocable history of religious crown heads who supported the doctrine of the heavenly bodies; and being the real woman, and mother of the Son of the promise, she had to be, therefore, clothed with the nature of the Son and after that the Sun wherewith she was clothed became black as sackcloth, which showed the relation of the woman and the sun. (Rev. 12:4-6.)

It was stated in the revelation of Jesus Christ that she was clothed with the sun, but it was first a spot before it covered the whole surface of the sun. It was, nevertheless, whatever the whole sun was to itself in the realm of his glory. As black as it is, it is no blacker than it was when John saw it overshadowing the woman, making her to appear as one clothed with it. To do as modern scientists have done, to compare the black to the color of the skin, we will conceive at once that the spot in the sun in the mind of the scientists is an eruption thereof, on what they called the face of the sun. If, therefore, the figure they give means the face, the black spot is on the face and the face is the place where we see

the black spot, which they called an eruption. The following are the expressed words of the scientists:

"To realize what a sun spot is, one must know what is the nature of the matter in which is an eruption."

So "The Nature of the Matter," is the next step of our inquiries, and to begin this, we must first know what is matter. I would say, "matter," in this branch of science, is a substance of which bodies are constituted. Thus, the sun is a great body of burning heat with a black spot in it which the scientists see and the nature thereof must be according to what produced it. To try to know rightly what the sun spot is, and to approach as near as possible to an understanding of it, we feel enough convinced to say that God would not have ordained so complete obscurity, which we call impervious darkness, unless He intended that out of that very darkness at some distant period, a Son light should come. His light did not destroy that which produced it any more than is the black mantle by the white incandescent light that burns it, for, as white as it may be, the black smoke is reproduced on the glass above it. Then, does the white light in this case, hate the black mantle or the smoke and refuse to burn; or does the sun refuse to rise and shine because His face is black. Looking at the spot in the face of the sun in the light of the Bible signs, and see it as an angel standing in the sun as John saw it; if you call this an eruption, could the black spot be anything else but of the nature of the power that made it, namely, unknown darkness. Suppose we call this "matter or body," the nature of it would be the intrinsic power of the body that made it, or as "an eruption" as the scientists have it would be, but the increase of the black spot over the surface of the sun. Persons must not forget that it is a sign of the distress of nations, even so it can be an angel of warning, of a great innumerable army. He is to the sun a spot, as what the visage was to the face of the

Son of God in His agony of crucifixion under the Hebrew and Roman law. Before this came to pass, at that hour beginning from twelve to three P. M., the sun went into darkness, and blackness covered the land, which you will admit, did prove a sign in the sun in His case. Even before this time, it was said "cloud and darkness are round about Him; righteousness and judgment are the habitation of His throne," which is as true to be admitted as the black spot or sign in the sun.

Scientific and Bible light on the subject show that the sun, although bright and shining, or black and covered, yet not burning itself to total destruction, was seen to be natural, and was equally as natural in, and as we apply it to the glory of God, in the divine face of the agony of Christ. At one time His face is shining like the sun and at another it is covered with blackness as of sackcloth, which was the human mantle and veil of the breaking asunder of the two parts of the temple, namely, light and darkness, the veiling and the unveiling of His face to the world. As He said, "In like manner I will come again," that is, first veiled in darkness of the sky which will be the sign of His coming, and then the unveiling of Himself in bright clouds to the nations and people of the earth. All ages of the world have proven that at or before the time of His coming, great signs and wonders went before Him, and that blackness, black smoke, fire clouds and black men were instruments and messengers sent. And how strange it was and is now, as in all ages of the prophets before Him, He Himself, and His apostles, and every black man and woman, were bitterly hated by the rulers of the world, and with all the powers against Him, He never took down His signs.

"And there shall be signs in the sky," He said, "and in the moon, and in the stars, and upon the earth distress of nations" "Watch, therefore, and pray always that ye may be accounted worthy to

escape all these things that shall come to pass, and to stand before the Son of man." The name "Son of man," was given to one known to the original people as the Ancient of Days, whose hair of His head was like pure wool. It occurred for the first time, it was ever known in the book of the prophesies of Enoch and given to the same man whom the sons of God called a "Prince and Saviour of mankind." The name as referred to in the book of Enoch, was never found in the Greek, Hebrew, nor Latin writings, but only in the Ethiopian writing and language. Through bitter hatred to this people who claimed the brotherhood of the Son of man, and authorship of the book the English translators said, "We must not recognize it regardless of its purity, since we took it from the writing of the Ethiopians." This acknowledgement gives the authorship of the book of Enoch to the black race, and sanctions the doctrine of the Son of man, whose name it bears. It supports the name in the Bible; it supports the man in His own acknowledgement of Himself as being the Son of man; and the same who will hereafter come in the clouds of heaven, sitting at the right hand of power, according to what He said. (Hosea 4:1-2.)

Yet, for all of this, the two great churches of the world said we must not support Enoch, since we took him from the writing and language of the Ethiopians. Thus the black man in his church work supports the above statement against himself, his race and against the Son of man, whose name the writing bears. Therefore, whosoever condemns the book, and whosoever supports the condemnation of it, supports the condemnation of the Son of man, whose name is found in it. Permit me to declare, not to condemn the Son of man, 'tis Christ the Son of God we hear. No sword nor weapon found in His hand. His flaming word, His sword and spear. Since we have already referred to the call of the Gibeonites to the sun for help in the time of battle, the follow-

ing is the quotation from the book of Enoch (Luke 21:11-36): "He shall call to every power of the heavens, to all the Holy above, and to the power of God. The Cherubim, the Seraphim, and the ophanin and all the angels of power, and all the angels of the Lord; namely, the elect one, and the other power who was upon the earth over the water on that day, who shall raise their united voices, and shall bless, glorify, praise and exalt with their spirit of patience, and wisdom." Here, the "elect one" evidently refers to the Messiah, and the other power who was on the earth on that day. The translator says that according to this passage, "Christ is represented as existing from eternity." Thus the book reads, "in that hour was the Son of man invoked before the Lord of spirits and His name was in the presence of the Ancient of Days, before the sun and the signs were created, before the stars were framed His name was invoked in the presence of the Lord of spirits."

The most interesting part of this remarkable passage is, it says that the Lord's name was in the presence of the Ancient of Days before the sun and the signs were created. (John 4:11.)

The Egyptian astronomers say that at first there was nothing but night and chaos, which they described as an egg which produced love and begot heaven. This agrees with the beloved Son doctrine in the divinity of Christ. The production of love spoken of signifies the first begotten Son after whom the whole heaven was named. In reference to the egg statement, a certain Greek made use of these words, "Teeming night spreading over her cold black wings, laid the first egg whence after time's due course issued forth love." It was on the account of this egg description of the beginning of the creation of God, that the Ethiopian wise men always used eggs in their religious worship, especially in the feast of dedication. Night is described in the above quotation as a black winged mother of an egg which produced

love, that is to say, what the egg brought forth was the same as a brood under the wings of its mother. Then, if God is love, Christ was His beloved Son in His eternal purpose before the sun and the signs were framed. This, therefore, would make Him a Son under that wing, which was a night of blackness, the producer of love which was that same darkness and love in that dreadful night on which the Son of love was crucified.

So by counting the time from the beginning of the creation of the Son which God purposed in Him, to the foundation stone of the earth which was laid by Him, we have 30,000 years. And so count six days or 6,000 years from the foundation to the first Sabbath day, which makes it 36,000 years. To this end Enoch was translated at the end of 365 years. At this time a Saviour was promised who would come again at the end of the appointed time, which they would know by counting the number of his years walking with God. So from his translation to the birth of the same beloved Son we count 4004 years, and from His birth to the end of this century are 6,000 years; therefore 36,000 and this 6,000 are 42,000 years, the whole time of the mystery in the Son. This is borne out by the fact of the 30 days and five hours in the Ethiopic month, according to which Christ was about 30 years of age. The 42 agrees with the 42 months' prophecy of the two witnesses and with the prophecy of the woman clothed with the sun 1,260 years; and it also agrees with the 42 books of Hermes or Thothmosis, the original law giver. These 42 books are divided by six, which gives us seven which were sealed containing the seven last plagues. In the search of a reader none was found worthy to open the books and to loose the seals but the Lamb or Son of God, and of David.

It seems to be true, as it doth appear, that the sun, moon and the stars of the heavens are intelligently concerned in all that is going on in the lower world.

Take first, the true and faithful witness, the beginning of the creation of God; especially that which He purposed in Him before the creation or the foundation of the earth was laid, and His wisdom which He preordained in the person of one that said, "I am black, even from the very beginning of His way, you will find Him above, and among the celestial bodies as a Prince and Saviour of mankind in the writing of the black race." And that is not all, for when we look among those celestial bodies, we see not only the family and generation of heaven, but we see the first Jubilee Singers and the Sons of God shouting for joy at the laying of the first corner stone, even to the temple of King Solomon. Here began the first Jews, here began the Messiah's kingdom that came down from God out of heaven, whose name was in the presence of the Ancient of Days. This, you understand, was before the foundation was laid, while as yet He had not formed the earth, nor the highest part of the dust of the ground, while the night spread her cold black wings and laid the first egg from whence came love. In this figure, God is the Father, darkness the mother, the egg the Son of love, and the Spirit of life in the egg—King Solomon. In the same household it was said, "Behold, what manner of love the Father hath bestowed upon us, that we might be called the sons of God." These are all Jews of a royal priesthood, a holy nation and a peculiar people under their King Messiah and ruler of the sun, the moon and the five planets, which divide the heavenly bodies from the earth; whose name was invoked before the Ancient of Days, whose name was then and is now, and ever shall be the same visible and invisible name, which came down from the heavenly ages as that of the Son of God before the foundation of the world and before Adam was made.

The readers will understand by this that there were no daughters of men before Adam, neither were there any Hebrews, Greeks nor Romans in the Holy

writing, when the Sons of God were shouting for joy. If there were any daughters at all, they were the daughters of God with the sons of God to make up the family, and household of God, in order to make it the true saying, "My Father and your Father, my God and your God." As what He said to His and Simon's sister, Mary Magdalene, the very name, "My Father, which art in heaven," makes her a daughter rightly enough, for all of the household to say our Father, and as Simon said, "The God of our fathers," to the Hebrews, "who raised up Jesus from the dead, whom ye slew and hanged upon a tree." And Christ said to these same Hebrew Israelites, "O Israel, how often would I have gathered you as a hen gathers her brood, and ye would not," because they were not of the same woman nor of the same egg, but of hatred.

The book of Enoch says, "He shall call to every power of the heavens, and to all the Holy above, and to the powers of God, the angels of power and the angels of the Lord—the elect one and the other powers who were upon the earth over the water on that day." It is that day and that same Son of man of that day, of the Ancient of Days, 42,000 years ago, or 15,330,000 days, who said He is coming in the clouds of heaven to see all men on business of judgment. The book of the Ancient of Days said He will call to all the powers of heaven, to the sun and moon, and to the five planets which are His sign messengers that are to come before Him. And what is peculiar to notice, there are five black spots in the sun which appeared from March to May 20, 1915, the largest passing near the equator followed by four others, from northwest to southeast, over unexplored regions of ice to the South Pole. At this point, near the equator, was where the star of the East appeared at the time of the birth of the Son of man. And at this point the black spot either crossed the equatorial line or from the latitude it appeared, it crossed and ap-

peared where it was seen by the scientists. These are not five spots, but as they appear, they seem to be different parts of the great spot in the centre of the sun, which at times are covered by bright clouds which sometimes break asunder to allow the five parts of it to appear. They agree with what Christ said in St. Luke's gospel concerning the signs in the sun; and they also agree with what the Son of man said in the book of Enoch concerning the five planets.

Besides this, there is yet another great mystery of the sun, moon and stars, in the Egyptian theology and language of the same, meaning by the same race, which are the following words, "The Prince and Ruler over all the celestial spirits—the God of wisdom, and one who affirmeth to be a mind understanding all things Himself." Then to Him the following prayer is addressed, "Thou Holy and perpetual Saviour of mankind, that art always bountiful in cherishing mortals and dost manifest the dear affections of a mother to them in their calamities. Thou extricatest the involved threads of fate, mitigatest the tempest of fortune and restrainest the noxious influence of the stars. The celestial Gods worship thee, the infernal powers obey thee, and thou rollest round the heavens and enlightenest the sun, thou governest the world, thou treadest upon Tartaur (Hell), the stars obey thee, the elements serve thee, and at thy beck the winds blow." This is the prayer of a black priest of Egypt before the coming of Christ. There are three very important phrases used in it that require your attention; first, "thou perpetual Saviour of mankind," second, "thou rollest round the heavens and enlightenest the sun," and third, "the stars obey thee." These are remarkable words unveiling themselves to our modern world, most especially so since they present one who was a Prince and Ruler of Celestial Spirits, and who enlightenest the sun, and now we have seen the black spot in the sun which seems to mean the same Ruler.

Let us see the Prophet Amos 5:18, 25, "Woe unto you that desire the day of the Lord (Christ), to what end is it for you; the day of the Lord is darkness and not light. Shall not the day of the Lord be darkness and not light, even very dark and no brightness in it. But let judgment run down as waters and righteousness as a mighty stream, have ye offered unto me sacrifices and offering in the wilderness forty years. O house of Israel, but ye have borne the tabernacle of your Moloch and Chinn, your images, the star of your god, which ye made to yourselves, saith the Lord, whose name is the God of hosts."

The day of the Lord is darkness and not light, said the prophet, and the book of Enoch says "On that day He shall call to every power of the heavens and all the Holy above, and all the power of God; then shall the heavens be black and the earth mourn for judgment to run down as water, and righteousness as a mighty stream." On the great occasion of the day of the Lord which is declared to be a day of darkness, and on which account the sun and the heavens will be black, the signs, thereof spoken of by the Son of man, owns their relation to the black spot which the sun now reveals. If He said that He would come again into the world, and particularly said that there would be signs of His coming, and that these signs would be in the sun, and in the moon, and in the stars, so recognizing the fact that His day was a day of darkness and blackness, and must be the same fact and sign as the black spot in the sun, and it must be His or Him. He is given to us as the water of righteousness, as a mighty stream from the Jordan below to the highest heaven. He is given to us as a Prince and Ruler of the celestial spirits, and as one that cut the darkness and produced the sun, and as one that enlightenest the sun. And above all He is given to us by the black Priest as a perpetual Saviour of mankind." We take again the words of the Prophet Amos, saying, "Shall not the day of the Lord

be darkness, and not light, even very dark and no brightness in it." This ought to convince the most insensible person what the black spot in the sun means, if by the opening of the sixth seal the whole sun is to become black as sack cloth." The Prophet Amos fully understood the phrase "blackness," because he was of the hated son of Noah and Isaiah who had the same understanding was his son, and as all the other phophets were hated by the Israelites on this account. Thus said the prophet of God, "O House of Israel, ye have borne the tabernacle of your Gods Moloch and Chinn, the images which ye made to yourselves, saith the Lord whose name is the God of Hosts." The one who called Himself "the God of Hosts" signifies the God of Hosts of Heaven. It is this one, the only wise God, whom we find known as the Father of the Son in the Book of Enoch, written and known to the black race and to whom it was given to declare it. It was in the writing of the black people that the Book of Enoch was found and in the 108 chapters was all the mystery of the Ancient of Days and the beginning of the creation of heaven and the name "Son of Man." So it was because it was found written in the black peoples' language although bearing the name of the Father and the Son, it was denied and rejected; and after Doctor Lawrence of the Church of England translated it into the English tongue, it was said by Mr. F. W. Newman "We must not recognize it but regard it as a fable of the black race." This is an undeniable proof of the Book itself and the authentication of its contents was supported after it was translated when Doctor Lawrence said it was the perfect Word of God. Then a copy of the same was sent to the United States to Prof. Moses Stouart, of Andover, Mass. Ever since its first translation, and since it was said "We must not support it," nothing has been said about the book, neither has its contents been told to the people of either race. Should it be a

wonder to anyone to hear it said "He shall call to every power of the Heaven and to all the Holy above, and to the Powers of God to make the Book and its contents known in the signs of the Heaven to the nations in this day and time. It is bad enough to say "we must not recognize the Book of Enoch since we found it written in the Ethiopian language," but still worse to write other books and papers against the parents of Enoch, making them black and descendents of beasts because of hatred. If the nations recognize the name "Son of Man" at all, the book declares this name which goes with everything else in the book which is equally worthy of the same recognition as the name itself.

We must not forget the fact that He called Himself "the Son of Man," and so known and called by the Prophets, whatever therefore was said against the book was also against Him and the contents of the book. Just as if He would say whosoever swear by Heaven swears by Him that dwelleth in Heaven," making it clearly a matter that concerned all the powers of Heaven to which He called; and for the nations on earth to know what to expect He set a sign in the sun. "If the heavens declared the glory of God, there was another which was called the glory of the sun in which was a black spot which was called a sign."

So the prophet said, "Arise, shine; for thy light is come and the glory of the Lord is risen upon thee." In the same sense it was said I beseech thee-let me behold thy glory. And when He said give me that glory which I had with thee before the world was, it was that co-existing glory when darkness and light were the same as two in one, where and when He was with the Father before He declared Him the light. So from this dark pre-existing glory of the Father of light, from which the Son was to emerge forth to claim the darkness as His own and dedicating it as being the first cause of His creation. Thus, He must

be that, to make it possible for Him to enjoy the original glory, to make it true as when we say, "Well might the Son in darkness hide to shut His glory in," or "In darkest shade if He appear, my dawning is begun, He is my soul's bright morning star and He is my rising Sun." This means that He was hid and shut up into the mystery of the Father's glory in darkness and the eternal unknown man to be the Son of the morning of the first day or David, of the everlasting covenant. The morning Son rising could not have been, unless He had passed through a night of darkness which previously had existed as the cause and creator of His rising. "He made darkness His secret place," said this David; "His pavilion round and about Him were dark waters and thick cloud of the skies." This was His heavenly home world and darkness His glory and the sun the fiery wheel of light out of darkness, and in the wheel were living creatures whose appearance was like burning coals of fire and as the appearance of a wheel in the middle of a wheel." This is what John meant when he said he saw an angel standing in the sun; at no time was this revelation than in the time of war of the kings of the earth. The revelation was the revelation of Jesus Christ which God gave to John the same was a living creature in the middle of a burning wheel which Christ called a sign in the sun, which now appears as a black spot over the European War. (Jeremiah 4:7-28; 30.) As in Israel the Prophet Amos said "Woe unto you that desire the day of the Lord which is darkness and very dark and no brightness in it. And thou sayest how doth God know, can He judge through the dark cloud? Thick clouds are a covering to Him and He walks in the circuit of heaven and enlightenest the sun and makes darkness His dwelling place." A circuit is a round, circular space or the judicial dominion of a judge. It was Job who said God judges through the dark clouds. In the son is His throne of Judgment and the circuit of

His judicial dominion where the darkness must first begin as a sign of His coming. So when He will come to justify the signs of the past and present for the future, Daniel said "a fiery stream issued and came forth from before Him and thousand thousands ministered unto Him and ten thousand times ten thousand stood before Him; and judgment was set and the books were opened. "And I saw and behold one like the Son of Man come with the clouds of heaven and came to the Ancient of Days, and they brought Him near before Him. And a book was opened and another book was opened and those who stood before Him were judged according to those things which are written in the books." It is evidently true that the Son of Man spoken of in the prophecy of Daniel is the same spoken of in the book of the prophecy of Enoch.

And the same Son of Man that Daniel saw come in the clouds of heaven was the same that said "Hereafter you shall see the Son of Man coming in the clouds of heaven setting at the right hand of power." And the same one that the book of Enoch said would "call to every power of the heavens and to all the Holy above even the power of God, and the angels of power and the angels of the Lord—the elect one; and the other powers that were upon earth over the waters on that day; even to John the Baptist." And what is yet greater on that day, judgment will be set and presided over by the Son of Man and the book out of which He will judge those who are to stand before him will be opened; therefore it appears very plain that those who condemned the Ancient Son of Man in the book and the book itself and said, "We must not support it since we took it from the writing of the Ethiopians" are really meeting a burning day of darkness according to the signs.

It was this Son of Man who said "There shall be wars and great earthquakes and famines and pestilence; and fearful sights and great signs shall there

be from heaven. For these be the days of vengeance that all things which are written may be fulfilled." By the words "all things," He meant all things written in the book of the Son of Man that it might be said "the Son of Man goeth as it is written of Him," according to which He will call all nations to judgment. He told Daniel at the end of days "that these be the days of vengeance that all things which are written in the book may be fulfilled." This means that all will be judged and everything will be done in those days according to the original writing no matter of what race or color of the skin. He also said to Daniel that some one would seek to change time and law and even change what was written in the book which made the days of vengeance necessary. A great wrong was done by somebody and somebody must answer in those days. The Prophet Amos, a descendent of the Amorite Sons of Noah, was of the Gibeonites and was so known to the Israelites or Hebrews as such at the time of his prophecy. According to this prophet, and according to the book of Enoch, and according to the Ancient of Days, and according to God and all the powers of heaven a great wrong was done to the black man. (II Samuel 21: 1-6).

In the time of Joshua the loud cry was heard, saying "Sun stand thou still upon Gibeon." Now the Gibeonites were not of the Children of Israel, but of the remnant of the Amorites. And when the inquiry was made about the great famine of three years and six months that fell on the Israelites, God Almighty answered and said it was for Saul and his bloody house because he slew the Gibeonites. If God made this answer who was it that made the prayer, saying "Sun, stand still on Gibeon," and the sun stood still. When the man of God spoke to the sun it is evidently true that He could hear and answer his prayer at this time, but He was the Son of Righteousness whose face was as if it were the sun "and a burn-

ing wheel within a wheel" and whose countenance was like lightning. So from the powers that were, namely Joshua, Saul and David—David King of Israel with 1,300,000 Israelitish swords against the Amorites or black race were the changes made in their prophets' writing. And now in our day and time, every black man in his home, in his church and in his religion recognizes these changes, and also recognizes the man-made Gods of Israel in connection with the name of the Eternal God and know not one from the other. You will understand my meaning in this statement of the gods of Israel from the following names (Joshua 24:12—B. C. 2360): the god Sin, Assyrian History, pp. 332-335; the god Shamas, (Shem), Genesis 11:10; the god Assur, Genesis 10:11; the god Merodach, Assyrian History, pp. 226-241; the god Evil Merodach, II. Kings 25:27; the god Baal, Numbers 22:41; the God Baal, I. Kings 16:31-32; the god Baal, Hosea 2:7-8; the god Baal, Jeremiah 23:7; the god Moloch, Amos 5:26; the god Moloch, Acts 7:42, 43. These are the names of the gods of Israel according to the Assyrian History and the Asiatic Researches, and also according to the Bible which our Church people make use of in their prayers to God of Heaven.

God declared "I am the Lord thy God; thou shalt have no other gods before me." I am the Holy One; the All-wise Creator of the heavens and the earth; and no other name but this one, to which every knee shall bow to offer prayers. The very God of the race and man in the book, and the God of the book of the race; and the God of the Son and the God of the Sons that shouted for joy when He laid the foundation of the world before Adam. He is the God of the Ancient of days, the God of the Son of man, the God whose glory is in the Son and who darkenest the cloud and made the heavens black and the sky His everlasting dwelling.

The very God of the Gibeonites and Amorites who

said to the Amorite Prophet Amos, the father of the Prophet Isaiah, "My name is the God of Hosts." I covered the heaven with blackness and clothed it with sack cloth. I clothed the woman with the sun and covered the sun with blackness; therefore all the world shall acknowledge the power and glory of the Son of Man of the Ancient days when He shall appear in the clouds of the heaven at the end of days.

Black His visage, Coal His name,
The fulgent glow of fire and flame
Lucent heat by day and night,
The morning beams and wheel of light.

Black, the man of celestial age,
Black played its part on Nature's stage,
Black veiled the cross of the Son divine,
Black veiled the earth with a heavenly sign.

He was a burning bush before the Hebrew Moses (Moyses) in the land of the Holy Priesthood, and as fire, thunder and lightning in folds of black clouds on Mount Sinai. And to prove the incombustibility of His body and soul in any fire He appeared in the furnace of the Babylonian king with his three men: "Hananiah, Mishael (or Michael) and Azariah," where He appeared as the fourth man whom they called the Son of God. This Son of God was the long-looked for King of the Jews; the Prophet Daniel, Hananiah, Michael and Azariah were also Jews under the Prince of the eunuchs of Ethiopia, who, by the King of Babylon, were acknowledged to be men and children in whom was no blemish and skillful in wisdom. The Book of Daniel uses the same words which is found in the Book of Enoch concerning the Son of Man and the Son of God, which was not recognized by the Bible translators because it was the writing of the Ethiopians. This will explain the reason for changing the names of the three wise children of God into "Hebrew children." Not that I am the author

of this statement but quoting the commentary of the Bishop's Bible in which I found these words: "They never should have left the names of the eunuchs in the Book of Daniel after they changed them into the Hebrew." It is understood here by what the Bishop's Bible declares in this case that Hananiah, Mishael and Azariah were identified with the Ethiopian Eunuchs and the same three men in the seven-degree heated furnace with one like the Son of God among them.

This experience helps to make up the sign in the sun, because it was said that three men were cast in the furnace and the fourth one appeared with them, which was truly the same Son of Man spoken of in the Book of Enoch.

As he spoke of the Son of God as being the fourth which to Enoch was the same one who afterwards was called by the Priesthood of Egypt and Ethiopia; and so known to the whole race as the Prince and Ruler of celestial spirits. The palm branch was therefore used by the race as a symbol of wisdom of this wise Son and Heavenly Prince. The doctrine of Astronomy is as old as the name "Family of Heaven," and the palm-branch symbol as old as the garden of God. It is not an invention of the Roman Catholic Church, but an invention of the science of the heavenly bodies and so used by all the wise sons of God in the first age of the creation of God (Book of Enoch 68: 2, 3, 5).

John said when the fourth angel sounded the third part of the sun and moon and the third part of the stars were smitten with darkness and the night likewise, which is a proof of the living body in the sun, the same could go in or be placed in a burning fire, and remain therein or be placed in the sun and remain there and yet not burned where the presence of God is. When we consider that it is said that: "The sun shall not give his light," we must not forget to consider a reason for it. The first thing we must consider is this: "When God, the Almighty Father, creat-

ed all things by Jesus Christ, the Son of Man, He had every right to dictate to every creature the life and form of government He would have them to live in. And if any human creature or any part of it disregarded this right and assume to make other gods for themselves and change and destroy the original law, kill the prophets and make men serve their gods in the face of the Almighty God, is not this a good reason for Him to cover the sun with blackness and say: "Sun stand still and shine no more on the lower world." And again, if He commanded the black man to write the history of the Creation in the name of the Son of Man with the foregoing conclusions, and it was done according to His command and the lower world says "We must not recognize it," is not the sign in the sun a good reason for what will come upon the world of gods hereafter?

He was in the Book of Enoch as the Son of Man, both He and the book were rejected, hated and denied. The same that hated the authors of the book hated Him, fastened ropes around His body, conducted Him through the streets of the city and slapped and spit in His face, beat and scourged Him and delivered Him to be killed. Sixty-three years after that He reappeared unto John on the Isle of Patmos, holding in His hand a little book, crying in the voice of seven thunders, recommending the book to be read. The statement of the voice is also found in the Book of Enoch 68:13, 14, in which nothing is found written against neither Cain nor the black race. This chapter particularly says: "On that day they shall raise their united voices," which signifies the angels of power and the other powers who was upon the earth on that day. Looking to the future in the time of the sixth seal when the sun would be black, and about the time of the seventh angel when He began to sound the mystery of God, and when it shall have been finished as He declared it to His servants the prophets.

This will be at the end of the time appointed covering the whole period of the prophecy of Enoch: that is to say, 6,000 years from the day of his translation, beginning August 1st to the second day of the ninth month, A. D. 1984, in the month of April. When we say "the sixth seal," we mean what will be opened in this 6,000 years and about the close of it. The whole time is 42,000 years; for example: 6,000 into 42,000 goes 7,000 times, so we have here the time and times and the dividing of time "of the whole time of the prophets when the mystery of God shall be finished." There are 7,000—1,000 for each of the 6,000 at the end of every six, representing the Sabbath day. Each of the 7,000 had an angel for its time, each angel had His seal and His phial in His time; He had also His voice or trumpet of warning, but not until the mystery of God shall be finished as He declared to His servants will the voice of the seventh angel be heard. It is called the voice of seven thunders—the fourth was in the wilderness of Judea; and in the Book of Enoch they are called the Powers of God, in the Book of Revelation they are called the Seven Spirits of God, and the seventh is the great chief and lion of the tribe of Judah who will open the book of seven times 6,000 at the end of days. At the time of the end, John saw another mighty angel come down from heaven whose face was as if it were the sun and in His hand was a little book open. Here you see the face of the Son of Man and the woman, according to His own revelation is clothed with the same face which afterward became black as sack cloth of hair. In the days of the sixth seal the sun is black; the sun being thus clothed makes the woman black as itself, which must be taken as the real true woman of the Gospel of the Kingdom in whose honored name it had to be preached, signifying His Sister, Mary Magdalene, or His Mother Mary, both of whom did the will of their Father and His Father which was in heaven.

St. Simon Peter, the brother of Mary Magdalene, said in the Acts of the Apostles, "Ye men of Israel, why marvel ye at this; why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk. The God of our Fathers hath glorified His Son Jesus whom ye delivered up and denied Him in the presence of Pilate.

But ye denied the Holy One and the just, and desired a murderer to be granted unto you and killed the Prince of Life whom God hath raised from the dead, whereof we are witness. And he shall send Jesus Christ which before was preached unto you whom the heaven must receive until the time of restitution of all things which God hath spoken by the mouth of the Prophets" (First Gen., Epistle of Peter, chapter 1, verses 2-12).

In the fourth chapter of John, love is greatly spoken of and no other is known or was ever spoken of but the love of God under the figure of a black woman of the night, spreading her golden wings over young Creation, destined to come forth, who verily was fore-ordained before the foundation of the world. He was called the beginning of the Creation of God, while those of the same mother understanding this relation and knowing how and by whom they were begotten, said, according as He hath chosen us in Him before the foundation of the world that we should be holy and without blame before Him in love, for we are "members of His body, of His flesh and of His bones"—Ephesians 5:30. They were just as much of His heavenly body as they were of His natural body, otherwise they could not have, neither would He have said "Abide in me," that is to say in His burning presence of love being who is the image of the invisible God—the first-born of every creature. Thus saith the apostle to the Gentiles: Is not this the same invisible, hidden and unseen God in darkness—the creator of the first egg of life and love of every creature. The great mystery of love was first written

by the black man of the first age in his own language which said, "Night spreaded her coal black wings and laid the first egg, which brought forth love, the image of the invisible God." Since by Him were all things created that He might have the pre-eminence, for it pleased the Father that in Him should all fullness dwell.

Thus blackness or chaotic darkness was the beginning of the creation of God, and from this and out of this we must see the Son of God as an infant light yet hovering under the great wings of darkness which made Him as if He had been hatched by the heat of love to be the Son of the morning to come as a light out of that same darkness, as the image of the invisible God. This is the first description of the first begotten and first born of every creature. The apostle John was right when he said "the light shineth in darkness and the darkness comprehended it not," that is to say, the egg laid in darkness had in it life and light, which had not yet been declared by the Father. The egg mystery is the oldest mystery in the history of life because it is the first symbol of the winged creation, the sun or Son of love and heat first, then the angels or ministering spirits which were called the stars of the heavens, all of which were under this egg symbol, but He who was called the Son and Prince was the first born of every creature.

According to the history of the egg of the first living creature of nearly 42,000 years, we are compelled to recognize the people whose name it bears, whom the sacred writing says were Ethiopians; whom the historian says "pretended that their ancestors went back into eternity. This pretention, if you think it is, is nevertheless, supported by the book of Enoch in these words, namely, "Before the sun and the signs were created, and before the stars of heaven were framed, His name was invoked in the presence of the Lord of spirits." There were millions of spirits, and over them were other higher Lords, which made up

the hosts of heaven, and over these was the Son whose name was praised as the highest of all, whom the same Ethiopians called the Prince and Ruler of the celestial spirits.

Christ the same Lord and Son of man, spoke of the signs in the sun, in the moon, and in the stars, as one having authority, and the Ethiopian saints made use of the same words before He came to Bethlehem's manger, declaring that He was before the sun and the signs, which truly is back into eternity. Supported by Christ, to verify what is said to be "pretention of the Ethiopian saints," I refer to the first chapter of the Ephesians and the fourth verse, which says, "According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love." All of these claims, this love and relationship of sanctified flesh in which the word was made, and said with full and clear divine knowledge, we are flesh of His flesh, and bone of His bone, in the same epistle.

For this we know, that no Hebrew, Greek nor Roman ever claimed any such love and relationship to the Son of God back into eternity before the foundation of the world as did the Ethiopian saints. And in their writing we find the words, "Royal Priesthood, Holy nation, and peculiar people," "A nation of Jews and the Christ of God their king."

The 18th chapter of Saint John says it was these same Jews that said to Pilate, "It is not lawful for us to put any man to death." So their king was accused falsely, arraigned, tried and condemned to death by the Hebrew and Roman law under Pontius Pilate. Centuries after the crucifixion of Christ the Hebrew and Roman law by which He was crucified, was changed and put on the Jews so as to accuse His own people of His blood; therefore, not wanting to acknowledge the original Jews from the Ethiopian writing it was changed in favor of the Hebrews by

Rabbi Ben-Ezera Abraham for the Romans, at the cost of \$150,000, to make the Jews Hebrews. Ever since then the Hebrews and Jews are taught as being one and the same people, which Christ Himself denied in Revelations 3:9. The money was paid by Cardinal Ximenes, Prime Minister to Spain and Bishop to Toledo, to make these changes. The changers are equally charged and accused with those who call themselves Jews and are not, in the first chapter of the Romans, 23-25 verses, with being enemies of truth. Upon the grounds of this enmity pagan Rome, to oppose Christ and the Ethiopian saints, set up other gods, as did the Hebrews, the following are their names: Janus, Esculapius, Liber, Mercurius, the son of Maia, the Tyrian Hercules, Castor and Pollox and the like, against the pagan gods Origen and Arnobins, especially Origen, an African by birth and an able writer, who began the following argument, said, "You pagans confound yourselves with contradictions, for the omnipotent God according to the natural sense of all mankind, was neither begotten or made, nor ever had a beginning in time, He being the fountain and origin of all things. But Jupiter, as you say, had both a mother, grandmother, a father and grandfather, therefore he cannot be the eternal, omnipotent God." So the pagans answered in the following Latin, "*Sed quod hominem natum et quod versionis infame est vulibus, cruris supplicio interemtum, et Deum fuisse contenditis, et suppersse adhuc creditis et quotidianis supplicationibus ardoratis.*" The translation is this, "But we do not say that the gods are therefore displeased with you Christians because you worship the omnipotent God, but because you contend Him to be a God who was not only born a mortal man, but also died an ignominious death, suffering as a malefactor, believing Him still to survive and adoring Him with your daily prayers." The African Christian made the following reply: "Tell us now, I pray you, who these gods are who take it as

so great an injury and indignity done to themselves that Christ should be worshipped. Are they not Janus, Esculapius, Liber, Mercurius the son of Maia, and the Theban or Tyrian, Hercules, Castor and Pollox and the like?" Thus the Roman pagans replied in Latin in these words, "Hice ergo Christum coli, et a nobis occipi et existimari pro numine unheratis accipiunt auribus et obliiti Paulo ante Sortis et conditionis sua id quod sibi concessum est impertiri alteri nolunt. Hac est Justitia Caelitum, nonne estud livoris est et avaritiae genus, no obtrectatis quedum sordens suas eminere solumodo velle fortunas, aliorum res premi et in contempta a humilitate calcari natum hominen. Quid enim vos huminen nullum colitis natum, nun unum et alium nun innumeros alios guinimo nun omnes quos jam templis habetis vestris morlalium susturis ex numero et caelo sideribesque donastis. Concedamus interdum, manum vestris opinationibus dantes unum Christum fursse denobis mentis animae corporis, fragilitatis et conditionis unius, nonne dignins a nobis est tantorum ob munerum gratiom, Deu dici deusque sintire si enim vos Liberberum quod reperit usum vini. Si quod panis cererem, si Eseculapium quod Herbarum, Si Menervam, quod olea si Triptoleum quod aratris; Si denique Herculem, quod feras quod fure quod multipliceum capitum Superavit compescuitque natrices divorum retulistis in caelum; honoribus quantis afficiendus est nobis, qui ab erroribus nos magnus insenuata veritate traduxit," etc. The translation of this is omitted, but the following reply which the African Christian made to it is as he said, "Are these the gods who are so much offended with Christ's being worshipped, and accounted of by us, they, who being forgetful of their former condition, would not have the same bestowed upon those which hath been granted to themselves, is this the justice of the heavenly powers; is this the righteousness of God, or is it not rather base envy and covetousness for them thus

to ingross all to themselves? We worship indeed one that was born a man, what then do you worship? No such one, but another and innumerable. Are not almost all your gods such as were taken from the ranks of men and placed among the stars? And will you account that damnable in us Christians which you yourselves practice? Let us for the present yield this much to your infidelity and grant that Christ was but an ordinary man of the same rank and condition with other mortals, yet might we not for all, according to your principle, think Him worthy by reason of the great benefits which we receive from Him to be accounted a God? For if you have advanced into the number of your Divi, Bacchus or Liber for inventing the use of wines, Ceres of corn, Esculapius of herbs, Minerva of olives, Triptolemus of the plow, and Hercules for subduing beasts, thieves and monsters; with how great honor ought Christ to be affected by us, who by insinuation of divine truth hath delivered us from such errors of mind."

This is the full answer of the native born African Christian—a black man—to pagan Romanism which government and people had sworn to exterminate. You have read for yourself the Latin gentile argument set up against Christ, and from the replies made to the argument you can plainly see who the men and people were whom Christ said would be hated and made slaves for His name's sake. Not only in the days of Christ, but through all ages, the same men and people were to God as what they were to Christ or Son of man, in the land of the ransomed, in the work and in the name of this Son of man for whom they were made slaves and for whom they were led as sheep to the slaughter. No weapon in their hands was seen and none in His, nor in His commandment, for any one to kill the most holy people. Nevertheless, they were slain for the word of God and for the testimony of Jesus Christ as you have read in their argument against the gods of gentile Rome.

Before the days of King Herod it was said "Ethiopia must be destroyed, Africa must be blotted out to exterminate the seed of David, that brought forth the name of Christ into the world as a King of kings."

I will give here the exact statement on this from history, quoting the work of the *Institutes of Ecclesiastical History*, of ancient and modern, by Dr. John Lawrence von Mosheim, D. D., Chancellor of the University of Gottingen. The following is what his work says, namely, "In this simple, unvarnished story, there is nothing difficult to be believed. It is therefore credible that some enemy of both Jews and Christians suggested to the emperor that the Jews were expecting a king of David's line, who would give laws to the world, and that the Christians likewise believed in Him, and that He would re-appear and set up a splendid kingdom; and that the tyrant, enraged by the suggestions of the insidious foe, ordered all the posterity of David to be sought out and to be put to death."

It is understood that Emperor Nero of the Roman Empire was the first emperor that persecuted the believers in Christ. And the same *Ecclesiastical History* says he accused those innocent people of crimes which he himself committed, namely, that of setting fire to the City of Rome and caused the city to be illuminated with the burning bodies of those innocent people. Tacitus, the Roman historian, says, "No human aid, no munificence of the Prince, nor expiation of the gods, removed from him the infamy of having ordered the burning of the city himself." So to stop the clamor he falsely accused the Christians, the founders of the Christ, who was executed in the reign of Tiberius, by the procurator, Pontius Pilate.

Not only throughout Judea, the birthplace of evil, but at Rome also, where everything atrocious and base centers and is in repute. "The first seized," says Tacitus, "confessed their belief in Christ, then a multitude were convicted 'as being one people,'

not so much of the crime of burning the city as of hatred to them and their being of the seed of David." An insult was added to their torment for their being clad in skins of wild beasts, the same as John the Baptist, who did not call them a generation of vipers as he did those who called themselves Abraham's seed. It is understood that Christ was the expected Messiah and King of the Jews of which John the Baptist and all the other apostles were blood kin, of the seed of David. If, therefore, Abraham's children were Jews, why was it that they did not know their King as the Ethiopians knew Him in the book of Enoch, and why did the council and senate of Israel give sanction to His death if He was of the seed of their father Abraham. The apostle Peter did not call them Jews in the following scripture, Acts 2:22-25, "Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God, among you by miracles and wonders and signs which God did by Him in the midst of you, as ye yourselves also know Him; being delivered by the determinate council and foreknowledge of God, ye have taken and by wicked hands have crucified and slain, whom God hath raised up, having loosed the pains of death, because it was not possible that He should be holden of it. For David speaketh concerning Him, I foresaw the Lord always before my face; for He is on my right hand, that shall not be moved. What is absolutely true, according to this reference to David by the apostle Peter, who knew that the Lord condemned the use of the sword, that the David here spoken of, is not the man who killed Uriah with the sword of Ammon; neither did Christ the Lord set on the throne at the right hand of a murderer, for David said, "As for me, I will behold thy face in righteousness; I shall be satisfied when I awake with thy likeness. Thou rewardest me according to my righteousness, according to the cleanness of my hands hath He recompensed me. For I have kept the

way of the Lord, and have not wickedly departed from my God." It was this David with whom God made a sworn covenant in holiness that his seed should set upon his throne in righteousness forever. It was this David of whom the apostle Peter spoke and who said, "It is God that girdeth me with strength and maketh my way perfect." The people of his seed were called "a holy nation" by the same apostle, "of a royal priesthood and a peculiar people.

The God of this David was his strength which made his way perfect in love and which made him as much a man preordained to be perfect and to be above all abominable things as Christ was to be of his seed. God's divine nature was perfect and holy, and all He purposed in Jesus Christ was eternal, for this reason David, King of Israel, who violated the divine and moral law, could not have been fore-ordained to be thus, and to be perfect in love and at the same time be a qualified father without blemish unless you mean to say that God fore-ordained and made a covenant with human flesh of corruption for the lineage of the Son of His eternal purpose. This was impossible, because the first cause and seed people of His purpose were perfect, and the people and the Master of the house were of the same household. These were from one eternal root, and a tree of twelve branches and twelve manner of fruit, which brought forth the twelve apostles of the Lamb.

The following are the names of the twelve months in the beginning of the first years after creation, namely:

- Yoth—August.
- Paopi—September.
- Athor—October.
- Choeak—November.
- Tobi—December.
- Mechi—January.
- Phamenoth—February.
- Pharmuthi—March.

Pachons—April.

Paoni—May.

Epep—June.

Mesore—July (the last month in the Ethiopic year.

The first month

August	30 days and 5 hours
September	30 days and 5 hours
October	30 days and 5 hours
November	30 days and 5 hours
December	30 days and 5 hours
January	30 days and 5 hours
February	30 days and 5 hours
March	30 days and 5 hours
April	30 days and 5 hours
May	30 days and 5 hours
June	30 days and 5 hours
July	30 days and 5 hours

360 days and 60 hours

360 days, and 60 hours equal 5 days, equal 365 days of Enoch's walk with God, which made the whole number of days in the year for all succeeding years and generations, according to which God made a promise of the Messiah to the holy nation. Thus according to the first inventors of the first musical instruments of Enoch's race, especially the Jews' harp, we can but acknowledge the nation to be the same, and the nation of the Jews and the royal priesthood of the Messiah spoken of in the book of Enoch. In his book we read these words, "On that day they shall raise their united voices in praise of the Messiah in the spirit of wisdom and patience." And we also read such words as "stars singing together and the sons of God shouting for joy by the same singers when He laid the foundation of the earth, who gave birth to the jubilee singers of Galilee in the land of the nativity of Christ.

It is a known fact to all the learned of the world, that the Hebrew people had no history nor do they

claim any before Adam; neither did they in any part of their history ever claim or support anything written in the book of Enoch before the foundation of the world, as was taught by the King of the Jews. They denied Him and all He said and taught of those whom He called His and went about to set their time from Adam and expected another Messiah of the Hebrews. So they changed the names of the months which they called the Hebrew months, to start their beginning from the following names:

Abib—March (Exodus 12:2; 13:4).

Zif—April (I. Kings 6:1).

Sivan—May (Esther 8:9).

Tammuz—June (Zechariah 8:19).

Ab—July (Zechariah 7:3).

Elul—August (Nehemiah 6:15).

Ethonim—September (I. Kings 8:2) the 7th mo.

Marchisom—October (I. Kings 6:38).

Chisten—November (Zechariah 7:1).

Tebeth—December (Esther 2:16).

Sebat—January (Zechariah 1:6).

Adar—February (Ezra 6:15).

These are the twelve Hebrew months in the Hebrew year, which begin their national history when they came out of Egypt, B. C. 1491 (Exodus 13:4).

The Hebrew year carries less than 360 days to the year, counting from Seth, Adam's son, as the forefather of the Adamic race, with a difference of nearly 300 years after the work of creation was finished, therefore the Messiah did not come according to the Hebrew months and years, but according to the Jewish time, who claimed their relation to the Messiah from eternity. These were the prophets from the foundation of the world, and all of those mentioned in the book of Enoch who are called "the holy above, the power of the Lord and all the powers of heaven." The Ethiopians all claimed to have been of this power which the best American historian says "they boasted in that high sounding title 'Sons of God,' and

pretended that their ancestors went back into eternity." This could not have been so, unless it was in the foreknowledge and purpose of God, which He purposed in Christ, that they should know where their relation to Him began. It was the same which the apostle said and meant in the epistles to the Ephesians, which are the following words: "According as He hath chosen us in Him before the foundation of the world that we should be holy and without blame before Him in love." Even John, one of them, and as one of them said, "Beloved, now we are the sons of God, it does not yet appear what we shall be, but we know when He shall appear, we shall be like Him." Therefore, the Ethiopian kings made no vain boast in calling themselves sons of God, since they declared it first, long before Christ and John's day, which was fully approved of and sanctioned by Christ Himself. All of those persons which were declared were called "Sons of God," and in this plural sense they are described as "all the holy above" in the book of Enoch.

So, then, if you believe in the doctrine of the trinity and the unity of God in the household and family of God, it is utterly impossible for modern theologians to try to drag a foreign nation or people in the beginning of the family of God, when there was but one, and only one, which He declared, whom He recognized as sons without blame before Him in love. And what makes it infinitely worthy of our best attention, the modern theologians say this was declared by the Ethiopian kings, because of which they made it a ground for a reason to hate them and reject their writings, and even Christ and His testimony of them. (Matt. 24:9-14.) Christ is the speaker in this chapter, who is the first begotten of God and the first product of the first egg of darkness which hatched the first love, according to the same sons of God.

There is a vast difference between love and hatred; so great is the difference between a people of love

who loved their king that the people of hatred who sought to take life and destroy brotherhood, could not live in the same holy atmosphere. Love is the Father's burning Son, His divine world of fire, His nature and His inexplicable glory and the express image of His divine person. It is also the brightness of His eternal excellency that was hid in the darkness of Himself until He broke it as the hatching of an egg, from which came forth the new born Son and Light of the world, who will **deserve** to be called the beginning of the creation of God. Thus the egg is the symbol of this beginning declared by the sons of God, although denied and rejected and branded as fables, yet modern people acknowledge this very symbol of creation at Easter time by the use of eggs.

In speaking of hatred on the other hand, hatred is an iceberg in another region opposite, in the cold and indifferent part of the human will or the northern cold heartedness against the sunny Southern incubator of the first age, where love was created, even Jesus Christ the beginning of the creation of God.

The scriptures of truth say God is love, it also says He is a consuming fire. This is not two natures, but one and the same, which consumes everything contrary to His divine nature. When one speaks of hell fire he speaks of God himself, in the oldest term of the word, that is to say, no hater can stand in the presence of His love nor enjoy His burning countenance without being consumed or melted away like ice before His burning holiness. His holiness is His nature and His love is the same. It does not exert itself to make hell fire to burn up people, but He as a consuming fire of love, it is impossible for Him to change to love a cold hearted hater, but He made it possible for the hater to change by repentance to love Him; if he repenteth not, then it is certain that he cannot abide in His presence with a nature so contrary to that of His. With this proud hateful

unrepented nature of malice to men or to heaven, because they are black, He said to the haters, "How can ye escape the damnation of hell." If, therefore, God is love and a consuming fire, how can the hater escape if hatred still exists to the former people who brought the doctrine of the first born in the world. If He is described as a refiner's fire to separate the good from the bad and as a shepherd that divideth his sheep from the goats, does this mean that the hater, the murderer, the liar, the unjust and wicked blasphemer can or will be counted with those whom He called His beloved, from before the foundation of the world. When we see God as a consuming fire, we see the son in any way, we can look at Him as the same, for He proceedeth and came forth from the father darkness as one of many brethren of light and fire.

It appears now according to the words of Christ, the Son, whom the Hebrews hated, that the teachers who teach that God so loved the world that He sent His Son to die for them and the world and all the wicked people of our day are led on false ground; because the Man of Truth says, "He that covers his sins shall not prosper in the judgment, but he that repenteth and forsake them shall have mercy." The man of sin who changed the truth of God into a lie and set himself in the temple of God and says "that he is God," the same whom Christ will consume by the word of His mouth, and destroy by the brightness of His coming is not saved by the death of Christ, according to His own words. Whatever and whoever it is that can not stand in the presence of God are not fit for His presence; this one man in particular who changed the truth of God into a lie cannot stand with Him, he cannot stand for Him, neither can he stand before Him in the judgment without truth, because truth and light are the same which belong to God, who is the Father of light, of consuming fire, in whom there is neither variableness nor shadow of

turning. Since Christ was created equal to the Father, if, therefore, He took upon Himself the sin of changing the truth of God to save the man of sin, He would have changed Himself, who was Truth itself and made Himself guilty of what the man was guilty, which was called a lie. Our Saviour, the Christ of God and Son of man could not have taken upon Himself this sin, and to die for the sins of the whole world when we know that the sin of changing the truth of God continued until after the death of Christ, and now even abounds everywhere throughout the world. Certainly it is high time to ask what is meant when we hear the teachers say that Christ died to save the whole world from sin. Are not the old changes taught now as ever they were, are not changes made now as ever they were, does not sin now everywhere abound and Christ and the truth of God denied; murderers and haters and liars walking our city streets, and even sitting side by side of the best teachers in our churches. Why should these continue now, and why should they be committed at all, why should men live in them if Christ died to save them from such awful sins? Even from the apostles of Christ and Christ Himself who were scourged and to whom He said, "They would be brought before governors and made merchandise or slaves, and killed for His sake." To the African Christians and up to this date, hatred has abounded to this race, yet we are taught that Christ died to save and rose to justify the man of sin in hatred to the African race. Is it the innocent or the guilty man that is now crying for justice? Was it not the innocent that said, "Why do you hate me, because I tell you the truth?" and did He not appoint a day hereafter for this question to be answered?

If there were those who spoke in blasphemy against God and His tabernacle, and against them that dwell in heaven, even Christ whom they called a deceiver, were these justified in all these things by His resur-

rection so as to enable them to escape the just judgment of God. Did not the apostle of Christ say, "Many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words (false words) make merchandise (slaves) of you, they whose judgment now of a long time lingereth not, and their damnation slumbereth not; for if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness to be reserved unto judgment," seems plain enough for any one to see that God Almighty did not change His nature of love for His Son to share it with the haters of truth and righteousness, nor justified them by His resurrection in changing the truth.

Love, vehement fire, burning in its brightest blend could not be changed to something contrary to its nature, especially to that of blood and murder, hatred that carries on wars to take peace from the earth. (Matt. 26:52-53.)

The word "merchandise" is an important word in the above scripture quotation; first, because Christ spoke of it, and second, because it connects the merchantmen engaged in the traffic of this merchandise with the man of sin, and with the angels that sinned and who were bound unto the day of judgment, that now lingereth. Thus the man of sin who changed the truth of God and caused it to be evil spoken of, cannot be on safe ground to appear before Christ in the judgment by saying He died to save him. The prophets and apostles of God wrote and spoke as the Spirit gave them utterance, according to truth, but the work and lives of them who wrote and spoke to change the truth were called by apostles "their pernicious ways," which, according to the English tongue, signify false and destructive ways of those that made merchandise of the people of God, and taught them the writing of the slave holders in the

place of the truth of God. Adding what was taken away from the truth, we only use here the words of Christ, which are these, "For they will deliver you up to the councils and they will scourge you in their synagogues, and ye shall be brought before governors and kings for my sake, for a testimony against them and the gentiles." (Matt. 10:16-20.) Adding to this scripture the words of the apostle Peter which say, "And through covetousness shall they with feigned words make merchandise of you," which, from the crucifixion of Christ no man and no land nor people ever carried the name bleeding Saviour and bleeding Africa, but Christ Africa and the African people. He bled and groaned, they bled and groaned under heavy burdens. He was stripped and beaten with scourging cords until the blood ran from His head down to His feet, even from the nails driven through His hands and His feet by the order of whom He called Princes and rulers of the world. It is universally acknowledged, and is now the teaching of the Church that Christ suffered what He said His people would have to suffer and these were those of the African generation. The apostles of the first and second century were witnesses of this fact, even Saint Paul, the hermit of Thebet, Egypt, who lived in the desert place secluded from the world, who was called a black monk and a Jew, was one of the witnesses. (Acts 21:38.) The scripture reads this way, "These men being Jews, do exceedingly trouble our city, and teach customs which are not lawful for us to receive, neither to observe, since we are Romans." (Acts 16:18-22.) The same being Romans in power, of these were the rulers under the Roman and Hebrew law which made it unlawful for any one to teach in the name of Christ. For this cause Saint Paul, being a Jew, was beaten with many stripes, and they cast him and Silas in prison. This was in the second century in the time of Narcus Aurelius, who supported the Roman law against Christ and

His apostles, and from Tiberius against all the African bishops and writers who were made slaves for the testimony they held. This is one proof, if no more, of their relation to Christ, for which they suffered, and all for His name's sake as He said.

It is true, and it stands to-day upon the pages of history to be settled, that if the preaching of the gospel of Jesus Christ by this man, Saint Paul, was a custom unlawful in Rome to the Romans, and something which they could not receive nor observe, there were no Roman churches, neither were there any letters nor any Roman Christians to receive them at the time Saint Paul was cast into prison, because it was unlawful for the Romans to receive them. (Acts 28:21.)

The Roman law extended over the whole empire and what was unlawful in one part of it was unlawful in every part. Since it was called "all the world," on this account Christ said to those not of the Romans, "Ye shall be hated of all men," that is to say, "of the world for my name's sake." If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." It was called the Roman or gentile world because of its dominion in tax gathering and carrying on war to take peace from the earth. Christ was a king and His nation was a holy nation whom the rulers of the world hated and denied Him and His people of the right of their kingdom. He said "Peace be unto you; not as the world give it, do I give it to you, but as the King of Peace wants you to have it, that thou should not kill; in this way I give it to you. As my Father has sent me, so I send you as sheep among wolves and ye shall be killed for my sake. In the world you shall have tribulations, but in me ye shall have peace." This was the prophecy of Christ of what would take place after His cruci-

fixion on those of whom He said would be as sheep led to the slaughter and others made slaves for His name sake. And when they reached the point among the gentiles to deliver the goods they said: "These men being Jews do exceedingly trouble our city and teach customs which are not lawful for us to receive, neither to observe, since we are Romans."

It is and was ever a known fact to all the Hebrew scholars that a combination of the Hebrew and Roman law were made against the Jews and Christians because of their united support to Christ and His doctrine, and that they were condemned as being the seed of David, and by the same law put to death, made slaves and banished from the Roman Empire by the rulers. The Church history, the Acts of the Apostles and the History of Rome support this statement: "In the first place the means used to aggrandize Rome were those of conquest. Her generals slaughtered the inhabitants without mercy, they robbed them without scruple, and they subjected them to the Roman yoke without the slightest regards to the rights of mankind. And what must have been the condition of the race during the seven hundred years that Rome was carrying on its wars for no other purpose than to enslave the world?" This was the abomination, desolation and tribulations spoken of by Christ, notwithstanding the church of these modern times teaches that Christ died to save the world from these dreadful sins and rose to justify it in them, yet the cry of the slaughtered slaves were heard in bleeding Africa throughout the whole of ten persecutions, one of which Christ said Himself: "Saul, why do you persecute me?" The Apostle Peter was then teaching Christ, for which he was cast into prison and he was living when Christ asked the persecutor about persecuting Him. And it was fully understood that those whom He called were those of His household and those of His body, of His flesh and of His born. (Ephesians 5:30.)

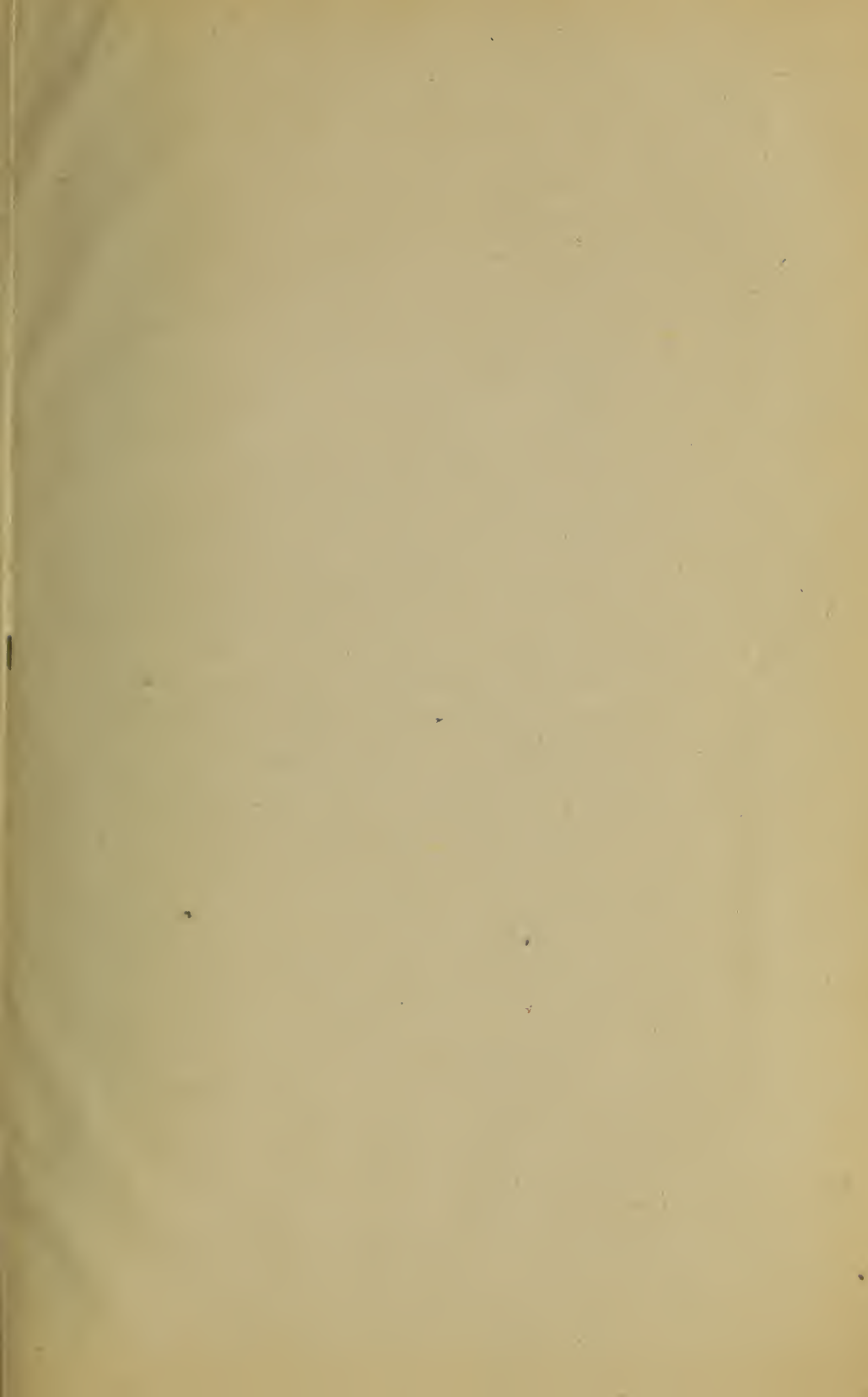
The very commonest understanding of the fair-minded man tells him that the persecution of Christ was not spiritual when He said "Me," but that part of His body which had suffered and was then suffering after His death which He called His, as He said: "If ye seek me let these of mine go." All of these knew Him with one accord, being of one family and household of God where they were bred and born, and begotten of the same Father. All and every one to a man said "We are His witness, notwithstanding we are made slaves and hated and persecuted and killed like sheep for His name's sake by those who knew Him not. The following is what your historian says: "The most painful part of Africa is that which belongs to the slave trade from the earliest ages, when human society was yet in a rude state, it was the custom to make slaves of those who were taken in war. For thousands of years slavery was established in nearly all the nations of the earth. In 1482 the Portuguese began the horrid traffic of the slave trade, and England followed in 1563. The poor Negroes thus taken from their homes and separated forever from all they held dear were crowded into vessels, where they suffered from disease and unkind treatment, and many beaten and scourged as were their Lord and His apostles. Jews and Christians and Africans and Negroes in the second century were the same sufferers because their teachings were unlawful for a Roman to receive."

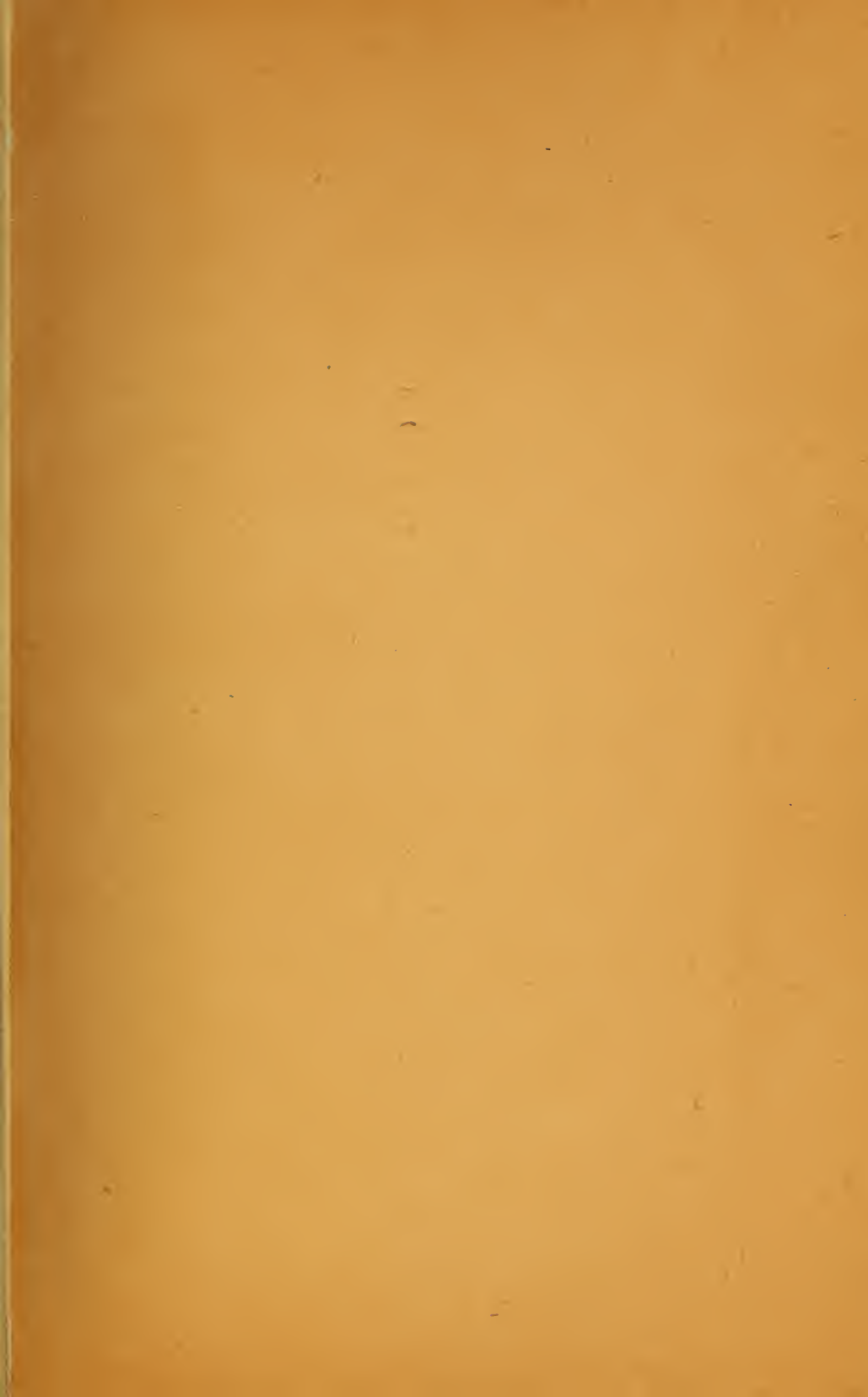
The black man is told in this day and time that it was better to be brought from Africa and made a slave under this treatment to get Christianity than to have to remain there without it. According to the truth of Christianity they never were without it, even from the time of Queen Candace of Ethiopia to St. Gregorius of her race in the sixteenth century at the beginning of the American slavery. At this time, according to Father Gregorius, every slave, even Father Frumentius, who converted the Greeks and

Romans to Christianity in the fourth century, carried it with a knowledge of it into every land, lived it and taught it to the gentiles. It is not found in the Hebrew history where a Hebrew was ever bound in ropes for preaching Christ, nor bound and beaten with many stripes and carried to another country to teach him Christianity. Nor is it found in the Roman history that ever a Roman was bound and beaten with bloody cords, brought from Rome and made a slave in another land to teach him Christianity as it is said of the African race. This was supported by the Apostle Paul who was a Jew and beaten with a rugged cord thirty-nine stripes by the Romans in the second century, he being then a native of Thebet, Egypt in Africa. The American slaves were none the less witnesses of this fact, who received the same number of stripes according to the laws of Virginia. (II. Corinthians 11:24.)

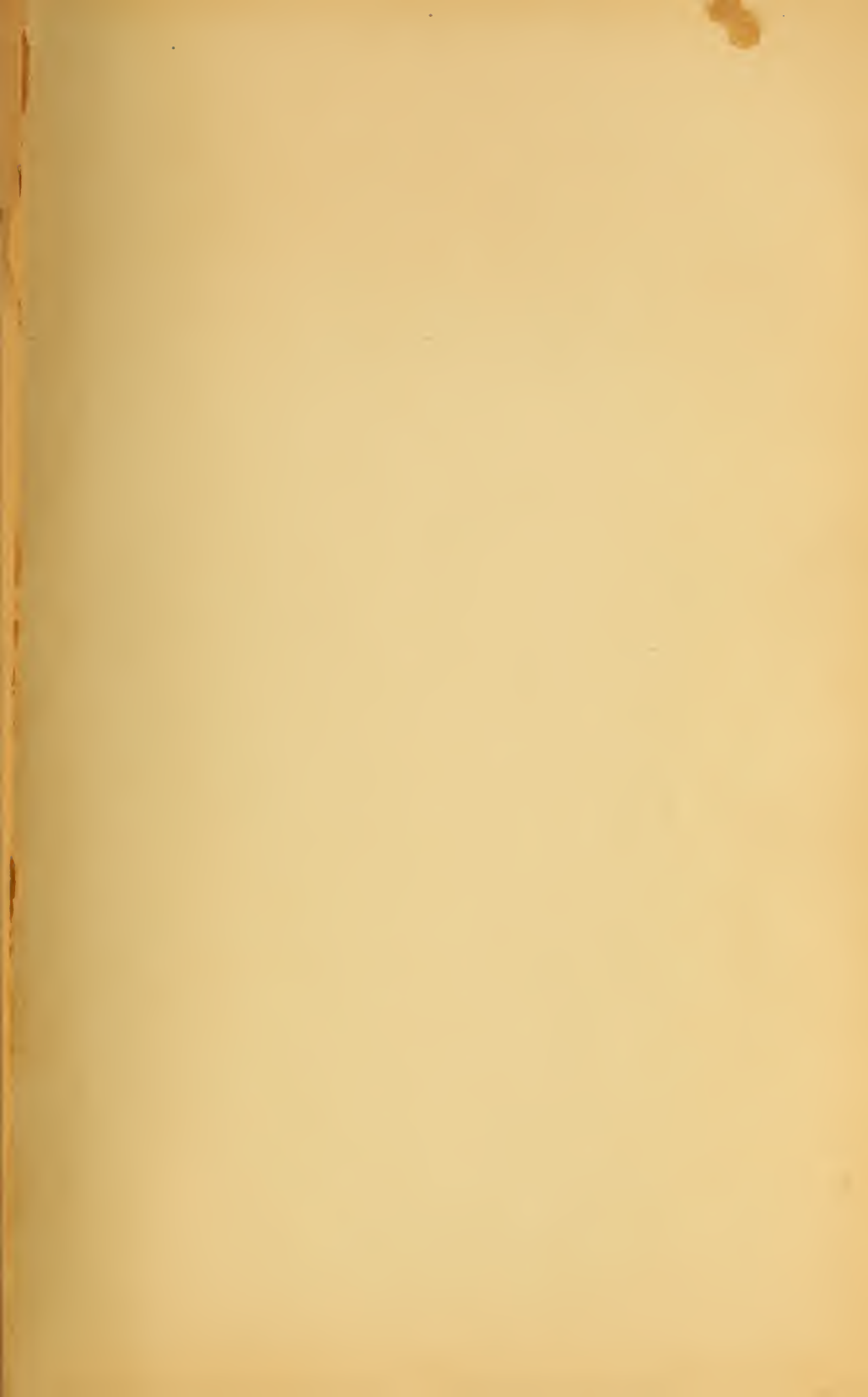
Neither can it be found in the Gospel of Christ, nor in the writing of the apostles where He or they ever said to a Hebrew, Greek or Roman, "Ye shall be made slaves for my name's sake." The Apostle Peter's case and from him to the American slavery, proves that it was introduced to oppose Christianity and wherever the slaves went they carried it, and the thirty-nine stripes and beating and killing followed them according to the Roman law, for the sake of Christ. (I. Corinthians 1:26, 27.) If ever this was said at all it was said to the apostles of the African race, who said to the rich gentiles who became rich by the slaves, "Now ye are rich; ye have reigned as Kings without us; we are fools for Christ's sake, but ye are wise in Christ even unto this present hour; we both hunger and thirst and are naked and are buffeted and have no certain dwelling place. Being defamed, we intreat, we are made as the filth of the world and the off-scouring of all things unto this day. For thy sake we are killed all the day long; we are accounted as sheep to the slaughter for Thy

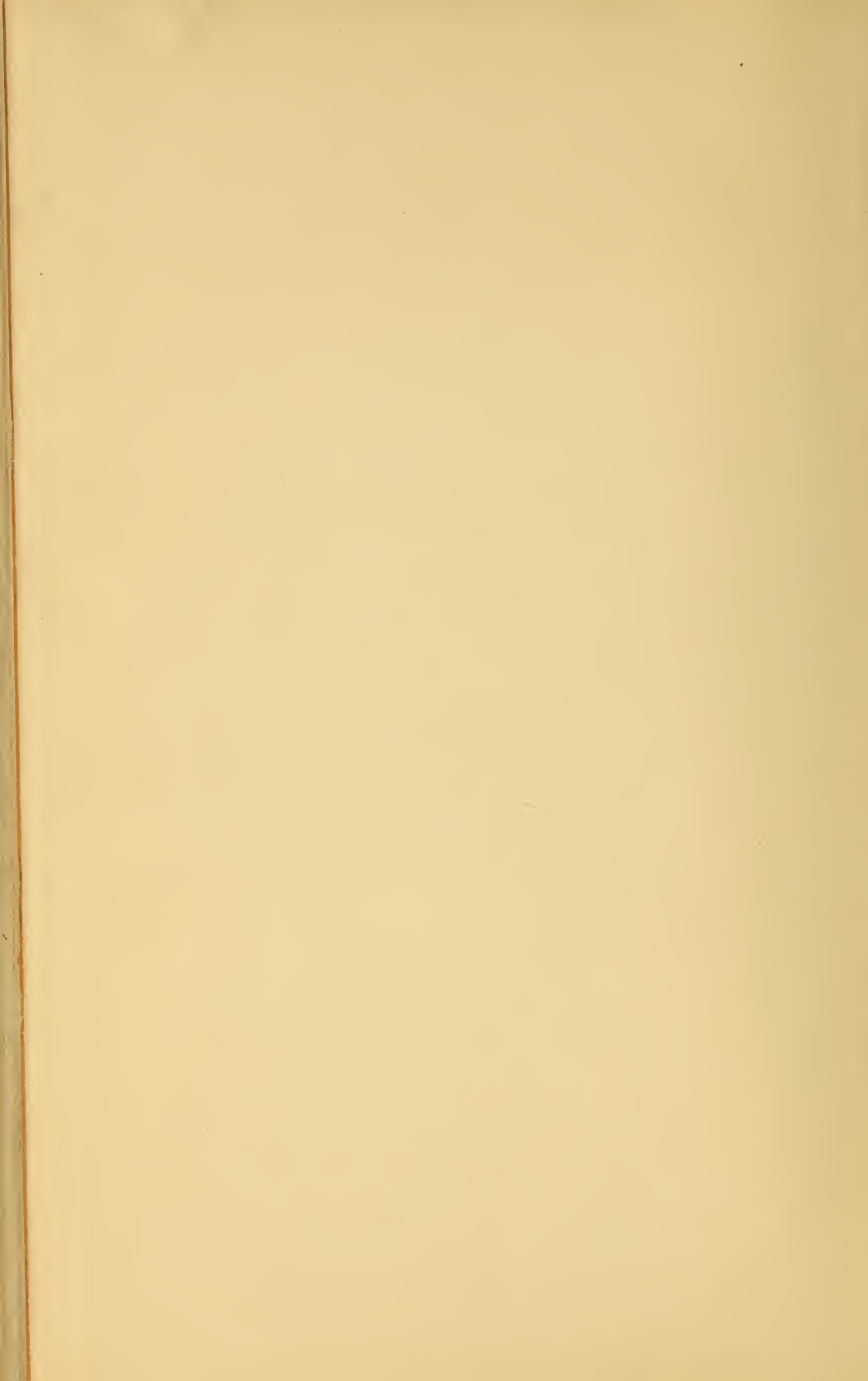
name's sake." These declared that neither death nor life could separate them from the love of God, which is in Christ. For this they were stripped and beaten with sticks and stones and forced into vessels by armed men and made slaves in distant lands wherever they were carried, for the name of Christ. The above quotation proves that the poverty and ignorance of the slaves were the riches and wisdom of the farm master, and the poverty and desolation of Africa the riches and glory of the European gentiles. These are called the powers of the world to whom Christ said, counting the time from that day, "Hereafter you shall see the Son of Man coming in the clouds of Heaven, sitting at the right hand of power." He also said that before His coming "there shall be signs in the sun and in the moon and in the stars, and upon earth distress of nations with perplexity for fear or looking after those things which shall come upon the earth." —Luke 21:25-28. His address was particularly made to the mighty men and chiefs among the Scribes and Pharisees and to the kings and rulers of the world. From that time on, He said to them "Hereafter ye shall see the Son of man coming in the clouds of heaven, sitting at the right hand of power." This was His prophecy of the "Judgment that lingereth," at which the powers of heaven would be engaged and the prophecy of Enoch in the same matter was the same and using the same words for the same occasion when the powers of heaven would be shaken. It is for all who are looking for the coming of Christ to watch the present signs and the signs of 1930, 1942 and 1972, which will invite us all to the study of the Book of Revelation, especially the opening of the seven seals and the voice of the seven thunders. I say, then, seek peace and pursue it into every land and to all nations for a witness in the judgment, in which all nations shall be called to answer the Great Judge of the "Hereafter."













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